3: Moninger E-5 (no date) 1921 AE5 Miao AE5

The young people are married at seventeen or eighteen, and it seems to make no difference whether the young couple live with the groom's parents, the bride's parents, or set up housekeeping in their own home. The wedding is usually held at the groom's home, two or three young girls and a young man or two from his village going for the bride and escorting her back. The bride wears no distinctive dress except a peculiar headdress under her kerchief, and an embroidered girdle of undyed cloth. She also carries two small towels of this same material thrown over her shoulders, and one to cover her face. According to their custom, the bride and groom sit on the same bench and eat and drink together, and then declare their allegiance to the family by serving tea to the parents or in some other simple way.

The Miao in their heathen state apparently worshipped any and all gods in an effort to appease them but with little definite idea or set ritual. Idols do not seem to be in evidence in their houses, and being a roving people, they have no temples. They have within the last few years become interested in the Gospel and whole villages have become Christian, much as has been the case in the mass movement, so-called, in India. They are a simple people, highly emotional and temperamentally religious, which is often true of hill peoples. Thus certain emotional phases of religion immediately become paramount in their eyes, and without careful teaching they are liable to be led astray on these points.

The Miao have no written language of their own, but pick up Chinese character with amazing rapidity. The Christian villages each put up a chapel at their own expense, meet every morning for prayer before they go to their work, and every evening for a short service and an hour or so of study. When a Chinese evangelist or a missionary comes to the village, they study until midnight, when they are sent home in self-defence by the teachers—and at 2 a.m. they are up pounding rice, so that we wonder when they sleep. They are a wonderfully interesting people, these "Children of the Forest," as they style themselves, and it is a rare privilege to be among them and come to know them.

5: Hudspeth M-5 (no date) 1937 AE5 Miao AE5

CHAPTER III

OUT OF THE MIRE

The Story of Stone-Gateway

ONE day in 1903 a band of hunters met Mr. James R. Adam, a China Inland Missionary working in Anshun in the West of Kweichow. From their dress Mr. Adam knew that they belonged to one of the Miao tribes and when told they had been hunting the wild boar and were half famished and weary, he shared his meal with them. As they talked together Mr. Adam told them in plain, easy language, the story of Jesus Christ and how He had come to seek and to save that which was lost. "And did He come to seek us?" asked the Miao. "Yes," was the quiet answer, "Jesus came to seek you." That some one should love and care for the Miao was a new idea to these men, and though it took them a long time to comprehend it, when they did slightly understand, they went back to their hamlets with the extraordinary news that they had met a foreigner who, speaking to them with kindness and sympathy, had told them that some one called Jesus loved the Miao. Soon after this, from

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5: Hudspeth M-5 (no date) 1937 AE5 Miao AE5

797 villages nine days' journey away, numbers of Miao tramped to Anshun to make quite sure that no mistake had been made.

Picture these early scouts as they journey. Each carries a felt cape which in the daytime serves as an overcoat and at night as a blanket, and every one has a bag of oatmeal, a basin and chopsticks or a wooden spoon; the oatmeal mixed with water serves as breakfast, lunch and evening meal. Thus they travelled to learn more about the Saviour who had come to seek them. After some months the seekers became too numerous for Mr. Adam to cope with; so, learning that Chaotung was nearer to them than Anshun, he sent them to this city with a letter to his friend Samuel Pollard, who, with Frank Dymond, was Methodism's representative in that faraway corner of China. On July 12th, 1904, the first four Miao entered the compound of the Chaotung Methodist Mission, and stayed five days. In his own incomparable way Pollard told them as simply as he could the Gospel story, the Chinese language being the medium of teaching. Pollard's charm of manner, grace of speech and depth of understanding, won the hearts of those four scouts who, thrilled beyond expression, returned to their homes with the tidings that they had found a Saviour. The effect was electrical; hearts were swept with the thrill of a new hope and the glad tidings spread throughout scores of villages among the mountain fastnesses of Kweichow and Yunnan. Afterwards there was a steady procession of Miao pilgrims who came seeking the White

Teacher—tens, scores, then hundreds came until the citizens of Chaotung became filled with alarm. They began to wonder whether the Miao were going to rebel. Such a strange awakening of a tribe caused weird rumours to be circulated throughout the country districts, and with a view to impeding the movement it was reported that Pollard gave the Miao poison to pollute springs and streams, and to kill their landlords and Chinese rulers. Magical gifts were attributed to him; it was said he could see three feet into the earth and that when he dropped water into the mouths of the illiterate Miao they immediately believed the foreign doctrine. But the pilgrimage was not arrested and coming from the four quarters of the district, they swarmed everywhere, until the strain on Pollard became immense. 797

Beginning at five o'clock in the morning, they would study their Chinese catechisms through the whole day, making it well-nigh impossible for the missionary to get any rest. Pollard had to start at the very beginning; he had to teach them both to read and to understand the doctrines of the Christian religion; he had to teach them to pray, he had to teach them to sing; but he was equal to the need and with an iron-like will took up the task. To him the coming of the Miao was a Divine call, and nothing daunted him. During the early days the language was a great difficulty, since no one knew a word of Miao and the Miao knew little Chinese. Pollard at once set himself the work of learning their language and after a few weeks

797 application he could give short addresses to the tribesmen in their own tongue. As soon as he had acquired a certain ease and fluency in the use of Miao words he went off on a tour of inspection to ascertain the extent of his new work. He visited dozens of villages and though everywhere he learnt that Nosu *t'u-muh* and landlords were ready to employ any means to stop the Miao from becoming Christians, he also discovered that already a change had come into the lives of these hillmen who, to the perplexity of their enemies, evinced a brave obstinacy. A new self-respect had come to them, a sense of moral regeneration; the tribe was on the march, a mass movement was developing and, though beaten, chained, robbed and tortured, no persecution could prevent them from pursuing their quest.

At the outset the Miao had said: "This news is too good to keep ourselves, let us send the message on to the next village"; and forthwith they began to carry out their purpose and met together for reading, prayer and exhortation. It happened, therefore, that sometimes Pollard would arrive at a village which he had never visited, and find a number of enquirers meeting week by week at each other's houses. In March, 1905, a powerful *t'u-muh*, Mr. An, made over to the Church about ten acres of land at the out-of-the-world hamlet called Stone-Gateway which we reached at the close of the last chapter. About twenty-two miles east of Chaotung, Stone-Gateway is just within the Province of Kweichow. As in those days, Stone-

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Gateway consisted only of the broad breast of a barren hill near a few Miao cottages, Mr. An thought he had given a useless piece of land. But it proved to be an admirable centre; it was in the midst of numerous Miao villages and nearby, just below the surface, was enough coal to last for tens of years. Building operations commenced at once, and by May a chapel was opened in which there were seats for about two hundred and fifty and standing room for five hundred persons.

Some people would have thought little of this poor, roughly built chapel with its mud walls and thatched roof, but to the Miao, who out of their poverty had subscribed to erect this first Christian temple in Miao country, it was a Cathedral. Such was the beginning of the work at Stone-Gateway. As the years have passed by, this out-of-the-world hamlet has become the Mecca of the Miao and is celebrated amongst tribesmen of three provinces, Kweichow, Yunnan and Szechuan. The chapel became the centre of a new life, and later schools were built and a number of small whitewashed buildings erected, where the worshippers and preachers could be lodged. Pollard's famous five-pound house was put up and thereafter Pollard became the Moses of the Miao; he was their teacher, their protector, their leader, their lawgiver. With infinite patience and consummate skill he gave the people a new orientation. By kindling new interests and higher loves he helped them to get rid of their evil customs. He purified their marriage practices and led them in a great fight against

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drunkenness and immorality. The Miao had been accustomed to holding a great annual gathering on the hillside on the fifth day of the fifth moon, when thousands of people would meet together and, to the playing of pipes and the singing of love songs, they would let loose their passions. This festal day Pollard captured for Jesus Christ and in place of the riotous merrymaking, there was a joyous singing of Christian hymns taught to the Miao on the tonic sol-fa system, the preaching of the Word, and in later years an exhibition of skill and drill given by schoolchildren. It is not the purpose of this book to give the details of those early days. These can all be read in the Rev. W. A. Grist's well-documented book on *Samuel Pollard;* from Mr. E. H. Hayes's book on *Sam Pollard of Yunnan;* and in Sam Pollard's own *The Story of the Miao.* It is necessary, however, that readers should realise the extent of Pollard's parish, and there is no more adequate description of this than Pollard's own account: "If a day's journey were supposed to be about twenty or twenty-five miles over rough mountainous roads, then in the North East the Mission stretches five days, to the East three days, to the South East four and a half days, in the North West three and a half days, Westward two and a half days and in the South West three and a half days." During the next few years in carefully selected centres throughout the district, chapels were built and schools opened. The chief of these were Rice Ear Valley, Long Sea, Great Level, Halfway House and Heavenborn

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Bridge of which we shall catch glimpses on future pages. And still the movement spread until our Church asked the China Inland Mission to take over in the South-West. This led to the founding of a new centre at Sa-pu-shan.

In 1907 this gallant troubadour had a narrow escape. Betrayed by an unbelieving Miao he was set upon in the night and with iron weapons and clubs almost beaten to death; but in the goodness of God, when Pollard was expecting that every blow would be his last, an unknown Chinese wearing a sheepskin jacket stooped down and putting his arms around him, ordered the beating to cease. The Miao were distressed beyond measure, but that beating gave Pollard a place in their hearts and affections that nothing else could have done. During his next furlough, by thrilling and passionate appeals Pollard captured the interest and love of thousands of young people. I was one of these, and as I pen these lines I can see again the man who bewitched me and started me on an adventure which, with the passing of years, has become ever more thrilling and alluring. The first time I saw and heard Pollard was in Sheffield, and I was swept off my feet. In 1910 I joined him at Stone-Gateway, where I was able to see and study him off the stage, as it were. It is one thing to see a brilliant man on the platform and a very different thing to live with him. I lived with Pollard for nearly four years and my admiration for him increased. His whole-heartedness, his white-hot enthusiasm, his arresting, magnetic personality, his passionate

5: Hudspeth M-5 (no date) 1937 AE5 Miao AE5

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devotion to Christ fascinated me. I have listened to him preach the Gospel in brilliant Chinese and then go into our Stone-Gateway Chapel and in Miao sway an audience of a thousand tribesmen. He would discuss plans and schemes with Miao deacons, comfort and encourage mothers and then romp like a boy with Miao children who, when he said good-bye, would sit by the wayside and cry as though their little hearts would break. I longed to become like him. "Flowers of God's heart" he used to call the kiddies, and woe betide any one who caused one of these to stumble.

One of the greatest difficulties with which the White Teacher was confronted was that the Miao possessed no written characters. Pollard solved the problem by providing phonetic signs to represent Miao sounds and by adapting the system employed in shorthand of vocalising consonants. This system of writing came to be known as "The Pollard Script", and since it was quickly and easily learned by the Miao, they became proud of having their language in a written form which they could call their own. Pollard used the script for the translation of passages of scripture, hymns and simple Christian doctrines, and afterwards primers were prepared. Later the Gospel of St. Mark and other Gospels were translated and put into circulation and no one will ever be able to calculate the enormous influence which the light-giving Word has exerted on the Miao. Before the Pollard script, books and a library were unknown. The great majority of these tribesmen had never handled even a sheet of

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5: Hudspeth M-5 (no date) 1937 AE5 Miao AE5

writing paper or a pen. They had heard that once upon a time there were books; a tribal legend described how long, long ago the Miao lived on the north side of the Yangtze River, but the conquering Chinese came and drove them from their land and homes. Coming to the river and possessing no boats they debated what should be done with the books and in the end they strapped them to their shoulders and swam across, but the water ran so swiftly and the river was so wide, that the books were washed away and fishes swallowed them. This was the story. When the British and Foreign Bible Society sent the first Gospels and these were distributed the legend grew—the-once-upon-a-time lost books had been found, found in the white man's country, and they told the incomparable story that Jesus loved the Miao. Only the imagination can conceive what this meant to those hillmen; some of whom travelled for days to view the books. The establishment of schools brought light and understanding to the minds of both boys and girls; fathers would undertake all the work in their fields so that a son might be free to study; and mothers carrying supplies to their boys at school would trudge weary miles over hills and mountains.

On September 15th, 1915, Samuel Pollard, the greatest missionary who ever worked in South-West China, passed into eternal rest. For eleven years he had lived day and night for his Miao who, when he died, said to his lifelong chum, Frank Dymond: "He is ours, let us bury him; we will

6:Ch'en--1 E-5 (no date)1942 AE5 Miao AE5

Religious Beliefs of the Miao and I Tribes in An-shun, Kweichow

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An-shun is a center of the Miao and I tribes in Kweichow province, where there are two Miao tribes, the Ch'ing /green/ Miao and the Hua /flower/ Miao, and one I tribe, the Chung-chia. Although there are various groups of Miao-I with different customs, from the point of view of religious beliefs they are all polytheists. In recent decades due to contacts with the Chinese people a portion of the Chung-chia have been assimilated. Besides setting up family altars and worshipping ancestors, they believe in Kuan-yin /goddess of mercy/, Confucius, Kuan-kung /a deified hero of the 3rd century, sometimes called the god of war/ and other gods. The Catholics and the Protestants have also exerted in recent years a strong latent influence on the Miao and I villagers.

The following is a brief study of the religious development and beliefs of the Miao-I tribes.

/89/ The Catholic church in the city of An-shun is known as Shan-tsung T'ang /hall of goodness/ with four branch halls at Kung-pu, Mo-wan-tung, Shui-tang-chai and Ch'iu-chow. They all hold properties which are yearly on the increase. It is said that the Catholic Church at An-shun was established by a certain French priest some fifty years ago. Today, it is administered by Lengkuohsien /transliterated/ and Chailiszu /transliterated/, both French, and the expenses for maintaining it comes from the Catholic headquarters in Kweiyang. The church maintains an elementary school, studying chiefly the Bible, and the enrollment is about from 30 to 40 boys from Catholic families. Within the hsien district there are about 2000 Catholics, one-half of them being the Chung-chia people.

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797 They are mostly converted to the faith because
427 they are tenant farmers on the land owned by the church. This land, also known as the "bible-hall land", is scattered over a number of localities that border on the Chung-chia villages. The profits from the land are equally divided. The advantages for tenant farmers being more than elsewhere, many Chung-chia people become believers in order to cultivate the church land. Every Sunday the farmers attend mass in nearby churches. During harvest time in October the church would send out priests to the villages to supervise harvests, where they also conduct religious services morning and night, requiring all believers to attend (some of the villages have small churches). The priest remains in each village for about a week, putting up with the richest family, but the expenses on food are borne by all the tenant farmers in the village. In recent years this relationship is undergoing a change as it is said that the priests have indulged in extortions which have greatly shaken the faith of the Miao-I believers.

797 Besides Catholics there are Protestants within the district. The China Inland Mission maintains a Gospel Church in An-shun. It was established in 1897 by an American missionary, Tanchüshih /transliterated/, who went deep into the Miao villages in many areas. His friendli-
[162] ness and sincerity won him many converts. At present there are in this hsien area from 5000 to 6000 Christians, both Chinese and Miao-I. The missionary was especially successful among the Hua Miao, and there are more Christians
792 among this tribe than among others. The leader
797 of the Hua Miao in An-shun was Yang Ching-an, who was trained by Tanchüshih. In the early years of the Chinese Republic, Yang had followed the American missionary to Shanghai and Nanking. With his extensive experience he was considered

an enlightened person among the Miao. His religious fervor, however, was a little too excessive, and it disqualified him as a true leader of his people. He preached among them for more than twenty years with great success, but since he and his foreign associates had left the church, no one succeeded them as a full time preacher. The church school has been closed down. There are only two American doctors in the hospital, having charge at the same time of the church, but they have no time for preaching. So the faith of the Miao and I in Protestant Christianity is also on the decline.

Besides the Catholic Church and the China Inland Mission, the Seventh Day Adventists have recently established a church in An-shun to spread the Christian principles but rather on a small scale. At present the work is carried on by a young man of the Hua Miao tribe, named Tang Chen-ying, with about thirty members equally divided among the Chinese and Miao-I, and a church school of over ten Miao children.

The Miao and I in An-shun are largely uneducated and superstitious, believing strongly in ghosts and evil spirits. All their daily and farm activities, trading, sickness, marriage and funeral events are subject to the influences of the spirits.

The following are some examples:

(1) Spiritual Media. The names for spiritual media in An-shun are the same in the Miao-I language as in the Chinese. The men are known as Kwei-shih or Tuan-kung; the women, Mi-la or Mi-pu. Their duty is to sacrifice to the spirits to invoke their aid and to provide a medium between the spiritual and the human worlds. As such they are respected by the people. All ancestor worship and funeral events have to be presided over by the Kwei-shih. Every

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

774 778 A year is believed to be a living thing with a head like that of a human being. The *liu shêng* is alive and when it is played it is actually speaking. Mountains have heads, feet, hands, eyes, noses, ears, hearts, breasts, veins and arteries. A plain is male and female and has a mouth, a heart, arteries, veins, and sinews. The sun and the moon have parents. Stones are male and female, grow, have offspring and can speak. Special stones have become immortals. The echo is a living being that can speak. He has a definite character and the words he speaks are generally deceptive. Thunder is a living creature. In size and shape it is like a rooster. It is small but very powerful. Its call or cry is the noise of thunder. It has a knife of fire which it throws and this is lighting. It is this knife that causes the damage when lightning strikes a person, an animal or a tree.

The Ch'uan Miao find it natural to say that all things are alive or have lives, but they find it difficult to affirm that all inanimate things have souls, although lives are intelligent, active and have eyes. Is this animatism or animatism plus animism, or is there no one word that accurately describes it?

. . . . . .

177 797 563 The greatest changes in all their history are now taking place among the Ch'uan Miao. In 1921, when I first visited these people, I was unable to find a single school or pupil among them and the attitude of the Chinese towards the Ch'uan Miao and of the Ch'uan Miao towards the Chinese was very unfriendly, as it had been for about four thousand years. Now there are under the United Methodist Mission at Chaotung sixteen junior primary Ch'uan Miao schools and one senior primary school. A Ch'uan Miao graduate of the junior middle school at Chaotung is now in the school of nursing of the United Church of Canada Hospital in Chungking and there are two students in the Goucher Junior Middle School of the West China Union University. The Chinese and the Ch'uan Miao have become very friendly and the Chinese officials and scholars are glad to help the Ch'uan Miao. Four students and one graduate of the West China Union University gave the money that makes it possible for one Ch'uan Miao student to attend the Goucher Junior Middle School. The Government of Szechwan has given the Ch'uan Miao school educational books and an organ and the Generalissimo and Madame Chiang Kai Shek have presented to the Ch'uan Miao a fine bull, five fine cockerels, thirty apple trees and some garden seed.

The Ch'uan Miao are not only a very likeable people but they are very appreciative, are industrious, and they are eager for modern education and higher culture. With the continued help of the United Methodist Mission at Chaotung, the West China Union University, Government agencies and the Chinese people, they can become an enlighteed race that will be an asset to China as the Welsh and the Scotch are an asset to the British Empire.

[12 cont.] After the sacrifice they
796 sometimes carve a pair of wooden images and plant them at the
[532] entrance of their village for protection. (This is the same as the Chinese idea of building a temple for the earth god.) Every year a new pair is added to receive sacrifice. Apart from
[782] this they bludgeon the pigs and bulls to offer to ancestral spirits,
[776] and regard with great awe, all good and evil spirits, such as the
[769] Thunder God, Household God, and Earth God. To them even a
[778] big tree or a strange rock is endowed with divine power. The names of evil spirits are many. If a human being offends a
753 spirit he is liable to become sick, and the only remedy is to ask a kuei-shih or a mi-p'o to the village to perform all kinds of superstitious rites, known colloquially as "spirit affairs." Since
797 the reign of Kwang-hsu [1875-1907] in the Ch'ing Dynasty, foreign Protestant and Catholic missionaries had come to Kweichow to rent houses for dispensing medicine and preaching the gospel. The Miao-I people were attracted by their kind and dignified bearings and many were subsequently converted. These preachers bought property where their congregation was the largest and established schools with teachers instructing the people in the gospel. Today Shih-men-k'an at Wei-ning is the southwest headquarters of the Christian missions. There many Hua Miao become sincere believers [13] and followers. The
[212] missionaries have also introduced a romanized form of Miao language based on the English alphabet, which the Hua Miao learn as the "Miao language."

871 2) Education. The Miao-I in Kweichow have no written language, and therefore there is no education to speak of. In childhood a Miao learns leisurely at home from the adult the simple traditional ways of life. In adolescence he learns outside the home what his natural intellect is capable of, accumulating experiences days and months in an unconscious way without the aid of education. Their knowledge being thus limited, they can have no cultural progress and little improvement in the material things of life. Since the last years of the Ch'ing Dynasty those Miao who lived contiguous to the Chinese had asked the latter to establish schools in their midst. Although the number of Miao reading Chinese was on the increase, the whole system was

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871 corrupt and did untold harm. Since the coming of the mission-
797 aries to the Miao area, churches and schools were established,
871 and those who were converted to the Christian religion were given an education. Today there are quite a few Miao who have received a higher education with the help of the church. However, it is regrettable that under the influence of the church, the religious element is too strong. In the 14th year
871 of the Republic [sic. It should probably be the 24th year of
648 the Republic, or 1935.] when Generalissimo Chiang Kai-shek as head of the government came to Kweichow, he saw with his own eyes the low cultural level of the Miao-I and planned to assimilate them through education. The next year the government issued an order to encourage Miao-I education and appropriated a large sum of money for the purpose. In the same year the Provincial Rural Normal School was established at Ch'ing-yen, but its students were not all children of the Miao-I, sixty or seventy percent being Chinese who pretended to be Miao-I. Again, in the 25th year of the Republic [1936] when General Yang Sen was stationed at An-shun he promoted Miao education through his army by establishing three elementary schools with some good results. But not long afterwards his troops were transferred to the front and his education program was abandoned. Aside from these attempts, the provincial
872 government established an elementary school in each of the
648 twelve hsien at Kweiyang, Huang-p'ing, Li-po, T'ai-kung, Wei-ning, An-nan, Kuan-ling, Tan-chiang, Shui-ch'eng, Ting-fan, Lo-tien and Pa-chai, where the Miao-I congregate. In other hsien areas there are short-term elementary schools that also admit Miao-I children. The educational system for the Miao-I in Kweichow is rudimentary at best and with the extensive distribution of the Miao-I over a wide area the work is like extinguishing a wagonful of burning fuel with a cup of water -- not at all effective or enough.

3) Occupations. The Miao-I people, being retarded in
241 cultural development, have just entered the stage of agricultural community, and so their chief occupation is farming. [14] Those Miao-I living in the northwest of the province have high

69: Lewis T-5 (1950) 1951 AM1 Indochina
Laotians AM8
Miao AE5

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language or religion, cannot follow the subtlety of Western religious concepts. They have a passion for taking things *au pied de la lettre*. Being told that the basic commandment of Christianity as well as Buddhism is 'thou shalt not kill', they cannot swallow such reservations as capital punishment and 'the just war'; while casuistry repels them. Moreover, a bonze, the spiritual leader of the country people among whom he lives and works, occupies by virtue of his rigorous fulfilment of the principles of his religion, a position in their esteem accorded in the West, say, to a boxing champion. The Laotians have come to associate the prestige of sanctity with certain abstinences and uncomfortable practices. The bonze gives an example of utter renunciation which is awe-inspiring by comparison with the minor self-abnegations of the villagers. The Laotians, therefore, although tolerant in the extreme, are not impressed by the worth of a would-be spiritual leader who presents himself to them loaded with material possessions. And this negative attitude deepens into a certain aversion if, as usually happens, the holy men of the West spend most of their time hunting in a country where animals must be allowed to die of old age. I fear that where the austere Dominicans, and the Jesuits failed, there is little hope for the Evangelists.

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However, the missionary was far from despondent. There were Meos in the mountains not far from Vientiane, and just as in the plateaux of Viet-Nam the Moïs had not rejected the Gospel, so here the primitive peoples of the mountains seemed promising material for evangelization. There would be no risk of jeopardizing conversion by hunting, among such hearty amateurs of open-air sports as the Meos, and if the missionary had more of this world's goods than they – well, that was a sure sign that his *ai* (or spirit), was stronger, and it would be a good thing to imitate him. Before the Meos could trouble themselves with renunciatory religions they would have to create a comfortable and abundant civilization for themselves. There was no chance of becoming sated with prosperity at the top of their mountains.

69: Lewis T-5 (1950) 1951 AM1 Indochina
Miao AE5

A DRAGON APPARENT

574 The missionary had made one trip to the Meos and was well
797 pleased with his reception. The Meos, he said, were delightful children. Since tribes at this cultural level are hospitable to the last degree and much given to humouring strangers' whims, the whole village seemed to have foregathered and listened most attentively while he preached. It seemed to me that if the missionary had preached in Meo it was rather an achievement and I asked him whether, in fact, he had done this, or had contented himself with Laotian, which most Meos understand. 'I did neither,' he said. 'I preached in English, and from the way my words were received I feel that we may have started something up there.'

000 It may be doubted that in thus boldly treating the language barrier as non-existent the evangelist had succeeded in communicating anything of the Christian point of view to his Meo audience. But this performance was, in fact, no more than the *reductio ad absurdum* of a situation which had arisen even with the first Jesuit missionaries. The separating gulf of language, of thought and of tradition, was too wide and deep. Father Buzome, for example, the first missionary to be sent to Indo-China by the Society of Jesus at Macao, was, if possible, even less effective. The Father preached with the aid of phrases prepared in advance for him by ships' interpreters, and as a result carried out a number of baptisms. It was only by the accident of watching a farcical theatrical performance in which he saw himself represented, that he found out to his sorrow that his converts had no idea, even, of what the term Christian meant. One of the players was dressed to represent the Father, but was provided with a great artificial stomach. He had a boy as his assistant. The turn consisted in asking the boy 'whether he would go into the Belly of the Portuguese?' The boy then replied that he would, and the player stuffed him into the artificial stomach; repeating this ridiculous procedure many times, to the great diversion of the onlookers.

To his horror Father Buzome realized that the invitation to enter the belly of the Portuguese was precisely the phrase he had been

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175 in the basins of both the Yellow River and the Hoai. These
648 wars always ended with the destruction or subjugation of the Meau, the latter inevitably being followed by destruction (see chapter, "Cultural Change and Colonial-Ethnological Problems among the Mountain Peoples in Thailand," section, "Attitude of the Various Colonizers toward the Mountain Peoples").

In the Chinese reports the Meau are always described as the attackers and as inferior barbarians, which was why the Chinese "had to punish them." The first European reports come from the seventeenth and eighteenth centuries. We owe them [197] to missionaries of the Society of Jesus. Thus, Mailla, du Halde, and Amiot repeatedly speak in their works of the battles of the Meau with the Chinese. Naturally, later works are also based upon the ancient Chinese literature. For example, Savina (3)

3. II, p. 129.

reports: "The 'Sin kouo wen' speaks of the Meau in the eighth volume, which is entitled 'Allgemeine Geschichte von China /General History of China/' (4): 'There follows the period of

4. Translation of Père Lamasse, p. 485.

Hoang-ti. Thanks to the symbols of the calendar it was possible from then on to verify time, an improvement which has lasted to the present day, that is, for more than 4600 years. Hoang-ti invented the weapons of war in order to subjugate the Meau tribes.'"

/12/ At this point we shall borrow from Wieger's study (1)

1. Pages 9 ff.

the following quotations which are illuminating for the history of the Meau: "The Hia, namely, the Chinese, came from the northwest, followed the course of the Wei River...to the Hoai River. Here the migration was stopped by a then numerous people whose remnants are the Meau of today... These resident

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175 recovered and hoped for the best." -- According to the description, however, the Chinese were only "saving" the subjugated Meau for their festivals. Savina (2) /see footnote 2 above/ is therefore justified in maintaining that the Chinese used many strategems and were no less cruel than the Meau, assuming that the latter were actually cruel. He calls attention to a truly heart-rending letter written by the missionary Amiot in the year 1775, in which the latter describes how the /16/ Meau, outwitted by the aforementioned General Akoui, were led to Peking under the leadership of King Sonom and his entire court, in order to be executed there. Amiot (1) then describes an abortive

1. Vol. III, p. 387.

attempt to rescue the Meau king and reports on the execution of the verdict: "Before the tortures began, the great military leader of the Meau said to the emperor of China: 'Before he [797] died Father Sourvin (a Catholic missionary, note by Dr. Bernatzik) entrusted the king to my care. He was a young prince and not yet capable of making an independent decision. I am the one who was in favor of war. If this be a sin, then I alone have sinned, I alone deserve to be punished. I beg you to spare the life of the young king who could not be guilty. We could have sold our lives at a high price, and yet we surrendered after we had been assured of Your Majesty's mercy.' But he spoke in vain, and at a signal from the emperor, the tortures were begun. With a gag in their mouths, they were tied to stakes and cut to pieces at eleven o'clock in the morning."

We find similar descriptions of the executions in Amiot's letter which was reproduced by Savina (2): "Sonom, his younger

2. II, pp. 145 ff.

brother Chalopen, his advisers, Kantak, Sonompontchouk, Karoua, Goisar, his aunt Atchin, and her husband Langtsia were cut into small pieces alive, and the two shamans of the king,

/156 cont./

know. They believe in a fantastic mythical animal that lives in the water, the dragon 'Long-Wang,' and, finally, they worship the hearth spirit, 'Tsao-Chen.'" Abadie (3) reports the

3. Page 168.

same almost verbatim, but adds that the Meau actually have no religion at all and manifest an independence toward the deities just as they do toward human beings.

Both authors come to the conclusion that "the Meau do not live in constant fear of invisible evil spirits that are filled with hatred against the human beings. They wander unconcerned through their mountains entirely without prejudice." I, too, was struck by this character trait, especially as a great contrast to the attitude of the Lahu. In other respects, however, the opinion of these authors differs radically from that of the Catholic missionary, Savina (4), who wants to see the god of

4. II, p. 253.

heaven of the Meau /157/ elevated to a high god and, correspondingly, the other spirits reduced to minor spirits without influence, in such a way that then the conceptions of the Meau seem to harmonize very well with those of Catholicism: "The Meau never confuse spirits with God, do not ascribe any divine powers to them, and do not pay homage to them as they do to God."

Maspero takes the opposite view: "The religion of the Meau has been strongly influenced by Chinese Taoism. The native sorcerers are almost the pupils of the Taoist ones. Every family reveres the hearth god, as well as Kouan-yin as the protector of the house. At the beginning of the year sacrifices are offered to heaven and earth, and in the course of the year almost all the great Chinese festivals are celebrated. Moreover, the Meau are familiar with the transmigration of souls. The evil ones are banished into hell, where Ni-wan, the Chinese Ye-wang, presides. There is also a realm of the dead which is similar to the realm of the living."

/223 cont./

539 happened with two coins. Thus the will of heaven had become apparent, and brother and sister cohabited. Their child, however, had neither a head nor hands and feet; it was round like an egg. Perhaps the child is sitting in the egg, they thought, but that was not the case. The pieces which were cut from the egg, however, turned into children. For this reason the egg was divided into as many pieces as possible. The result was an endless number of children, and the earth became repopulated."

114 539 797 Savina reports a number of myths which show an astonishing similarity with Old Testament accounts. He stresses the precise and unaltered transmission of tradition by the Meau. Among the Meau in Thailand I likewise found several myths which, on the whole, seem similar in content to the narratives given by Savina, but they show considerable deviations at decisive points. There are two explanations for these differences. Either the author, under the influence of his own world-view, has involuntarily influenced the statements of the Meau, or the ancestors of the Meau studied by him were at one time under the influence of Christian missionaries. This would not be impossible since it is known that Christian missionaries have been active for centuries in the old territories occupied by the Meau in South China, though the Meau there deserted these territories as a result of the various struggles previously discussed in the chapter, "History." Thus, it is conceivable that the Christian elements adopted, which /224/ show a remote resemblance to the peculiar conceptions of the Meau, were woven in, and Savina then regarded this mixture as characteristic manifestations of the Meau. Under these circumstances the ethnological conclusions that Savina ties in with this fund of myths which he discovered are to be accepted with caution.

539 Savina (1) relates in detail the Meau legend concerning

1. II, p. 243.

the creation of the earth:

"The Lord of Heaven, Ndo Chu or Chu Lau, created heaven and earth in seven days, first heaven, and then earth. The earth

/446 cont./

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Of the older authors, Davies and Clarke published short vocabularies, as did Dhuraratsadorn (2). By far the best and

2. Page 175.

most comprehensive are the French-Meau and Meau-French dictionaries which Savina compiled. A comparison of these dictionaries with the surveys of the other authors on the one hand and my own linguistic data on the other hand shows considerable differences in places, which leads one to conclude that there are certain differences in the Meau speech of the various regions. Undoubtedly the Meau of the individual regions have taken over [192] a greater number of expressions from the Chinese and from the languages of other neighbors as loanwords. Since, however, as was said, these neighboring languages in large part have not yet been studied, no definite statements can be made concerning this, and all the less so, to be sure, since the accounts of the authors in question here, with the exception of Savina's publications of this type, give the impression of being very incomplete. It seems as though these authors were not completely familiar with the matter; misunderstandings in their conversations with the Meau can easily be imagined. After all, I myself in working with the Meau have dealt for the first time with a tone language, and a comprehension of it is by no means easy for European ears.

[197] Under these circumstances it is very regrettable that the missionaries working in South China, who have had contacts with the Meau for centuries, have so far, to my knowledge, published nothing concerning this language and in fact, for the most part, give instruction in Manchu. We are therefore completely dependent on the observations and conclusions of individual authors. According to Von Eickstedt (3), the languages of the Meo and

3. II, p. 57.

Yau differ, to be sure, but are nevertheless closely related, at

39: Bernatzik--683 E-5 (1936-1937) 1947 AO1 Thailand
Lahu AP13
Miao AE5
Burma AP1

/505 cont./

B L 1947 The attempt at conversion was therefore usually instituted by sending a Lahu who had learned to speak English and had passed his examination as a mission teacher into the village of his tribesmen, either alone or in the company of a few native servants and dressed in European clothing. Here this missionary teacher accepted the hospitality of the village chief and tried to make friends especially with the younger generation and to influence his tribal brothers /506/ by describing to them the advantages of social intercourse with the Whites. In the evening he sang psalms, which always caused a sensation, and he tried with solemn speeches to gain the confidence of his host. Since only very intelligent and trustworthy natives were used for this activity by the mission management, one did not have to wait very long for success. Soon the mission had a school erected in the village, in which the congregation regularly assembled, was here made familiar with the God of the white Christians, and prayed to Him.

Of decisive importance for the conversion work were also the mission hospitals and ambulances, which were also at the disposal of the pagans. The natives soon believed that the spirits of the Whites were more powerful than their spirits, for the white physicians succeeded in curing diseases before which their priests in magic stood helpless.

000 I know nothing from personal observation about the Catholic missions in China, which were already active there in very early times (see the chapter, "History") and about which it is to be assumed that they, too, came in contact with the mountain peoples (see the chapter, "Myths and Fairy Tales"); similarly, nothing concerning the success of the missions there among the mountain peoples is reported in detail in the literature.

M 1947 In Indochina I personally had the opportunity to visit Catholic mission stations; interesting statements are also available in the literature. According to Savina (1), the first

1. II, p. 286.

AKha A04
Miao AE5
Burma AP1

/506 cont./

M 797 Meau were converted to Catholicism there in 1907. According to the same source, in 1930, in three districts in which Meau Christians lived, about 2,000 all together were counted. Savina states, however, that there are very few pure Meau villages there. The immigrants from Kweichow had settled down wherever they could, that is to say, in villages where the inhabitants had ceded arable land to them. Accordingly, in the case of the number Christianized, it is evidently a matter of more or less uprooted tribal segments.

B A 797 The Catholic mission in the state of Kengtung where it has erected various stations, takes quite different paths. In the following I shall principally describe the conditions in Kengtung itself, where the Apostolic Prefecture has its seat.

/507/ The Catholic mission directs its special attention to the conversion of the natives. It placed emphasis upon the construction of stone churches and mighty buildings which make an impression on the natives. It preferred to place the children of tribes faithful to their tribal customs in boarding schools, for they could be converted more quickly there than in their own social community. It taught the children European school subjects and some handicrafts. The Catholic mission also maintained a small home for lepers in Kengtung, but there was a lack of physicians and medicaments, which were so especially needed in places where, as was the case for the Catholic missions in Kengtung, the stations were located at low altitudes in the midst of the malaria region. Amoebic dysentery, typhoid fever, frambesia, and the plague were also common. An attempt was made to persuade the peoples incapable of acclimatization to stay in this region, which was very unfavorable for the mountain peoples both climatically and hygienically. Although I was unable to obtain any demographic data from the Prefecture in Kengtung, some results of this method could nevertheless be ascertained in the Catholic mission station at Monglin. I must state, however, that the conditions in Monglin are certainly considerably more unfavorable than in Kengtung. Monglin was one of the small stations at which a single missionary, often sacrificing his life, scarcely had even the necessities of life,

B [164]